

*Gal 10 He*

**Priestcraft in Perfection :**  
OR, A  
**DETECTION**  
OF THE  
**FRAUD**  
OF

*King-*

Inserting and Continuing this Clause  
(*The Church hath Power to Decree Rites  
and Ceremonys, and Authority in Con-  
troversys of Faith*)

In the Twentieth Article of the Articles of  
the Church of England.

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**The Third Edition Corrected.**

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*To forge an Article of Religion, either in Whole or in Part, and  
then thrust it upon the Church, is a most heinous Crime, far  
worse than Forging of a Deed. Archbishop Laud's Speech  
in the Star-chamber. Remains, Vol. 2. pag. 82.*

*Maximè habenda sunt pro suspectis, quæ quomodocunque  
dependent à Religione. Baconis Nov. Org. lib. 2. Aph. 29.*

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L O N D O N;      £: X  
Printed for B. Bragg in Pater-noster-Row- 1710.

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Perfection in  
OR  
DETECTION  
OF THE  
FRAUD



interesting and... this Class  
(The Church of England)  
and... in the  
In the Twentieth Article of the Articles of  
the Church of England.

The Church of England

To give an article of Religion...  
...in the Church...  
...in the Church...  
...in the Church...

LONDON

Printed for the... in... 1711



# The Preface.



THE Authority of the Church in Controversys of Faith, is the grand, if not the sole Argument, whereby the Papists have seduc'd many Protestants of the Church of England into their Communion; while they have been able to make few or no Converts among our Dissenters, who universally disclaim that Authority. And I must needs say, that I am so far from being surpriz'd at it, that I think it argues either great want of dexterity in the Popish Priests, or great negligence and indifferency among us in matters of Religion, That they have not more Success with those who believe the Church has Authority in Controversys of Faith: For if by the Authority of the Church in Controversys of Faith be understood (according to Bp Sparrow, the Editor of our Articles and Canons, and all other High Churchmen) a Power in the Governors of the Church to determine what shall be receiv'd and profess'd for Truth among the Members

See his Preface to his Collection of Canons, Articles, &c.



of the Church, and to bind them to Submission to their Sentence, tho they err in their Sentence; *we of the Church of England cou'd have no pretence to separate from the Church of Rome in Queen Elizabeth's time, nor to continue in that Separation to this day.* For we being only a small Branch of the Roman Church before the Reformation, ought by that Principle to have been concluded by the Majority of the Governors of that Church; and consequently ought to have continu'd Papists in Profession, till the Majority of those Governors had determin'd for a Reformation. But we were so far from proceeding on any such Principle, that the Reformation was carry'd on here in England, not only in opposition to the Governors of the Roman Church in general, but even in opposition to the Governors of our own Church: for in the 1st of Q. Eliz. the Parliament alone establish'd the Queen's Supremacy and the Common-Prayer-Book, in spite of all opposition from the Bishops in the House of Lords; and the Convocation then sitting were so far from having any hand in those Church-Acts for Reformation, that they presented to the Parliament several Propositions in behalf of the Tenets of Popery, directly contrary to the Proceedings of the Parliament. And as for the Articles of our Church, they cou'd never have

1558,

1559



have been agreed to by the Convocation of 1562. had not the Bishops been first depriv'd by Law for their Popery, and their Sees fill'd with Protestant Bishops.

I have therefore been amaz'd to see it was possible for our Reformers to have asserted, That the Church had Authority in Controversys of Faith, so contrary to the Principle on which they proceeded; or that they wou'd ever suppose an Authority in Bishops (against which they then acted) to bring back all the Absurditys of Popery, of which this is the Chief, as well as the Foundation of all that monstrous Superstructure; and which can never be demolish'd by Reason and Argument, till this suppos'd Authority be intirely taken away.

But upon examination into the Truth of this matter, I find they were honest and more rational Men than they stand represented. They thought there was no reforming without mending; and therefore they as much abhor'd the Doctrine of the Authority of the Church, as any other Absurditys of Popery, as appears by the Books written by them: And as for the Clause in our Articles that asserts it, I shall prove beyond all contradiction, that it was not of their composing, but a Forgery inserted into our Articles, which by time got strength among us, like some other things, without any  
just



*just foundation : such as the use of Organs in Churches, said to be superstitious \* by our Homilys ; Cuts † in the Common-Prayer-Book, and Pictures in Churches, forbid*

\* The Homilys introduce a Woman saying to her Neighbour : *Alas Gossip, what shall we do at Church, since all the Saints are taken away, since all the goodly Sights we were wont to have are gone, since we cannot hear the like Piping, Chaunting, and Playing upon the Organs that we cou'd before ? And in answer to the old Woman, the Homily replys : But (Dearly Beloved) we ought greatly to rejoice, and give God Thanks, that our Churches are deliver'd out of all those things which displeas'd God so sore, and filthily defil'd his Holy House, and his Place of Prayer, for the which he hath justly destroy'd many Nations. And this we ought greatly to praise God for, that such superstitious and idolatrous Manners as were utterly naught, and defac'd God's Glory, are utterly abolish'd, as they most justly deserv'd.* Homilies, printed at Oxford in Folio, p. 221.

† Dr. Nowel, Dean of St. Pauls, having gotten several fine Cuts and Pictures, representing the Storys and Passions of the Saints and Martyrs, caus'd them to be bound up in a Common-Prayer-Book, and laid it for the Queen's Use in the Place where she commonly sat ; intending it for a New-Year's-Gift to her Majesty, and thinking to have pleas'd her Fancy therewith. But it had not that Effect, but the contrary : For she consider'd how this vary'd from her late open Injunctions and Proclamations against the superstitious use of Images in Churches, and taking away all such Relicks of Popery. When she came to her Place (at St. Paul's) she open'd the Book, and perus'd it, and saw the Pictures,



forbid by *Queen Elizabeth*; Placing the Communion-Table Altarwise, when the Sacrament is administred, *contrary to the express Direction of our Rubrick, which says, "The Table at the Communion "time shall stand where Morning and "Evening*

*Pictures, but frown'd and blush'd, and then shut it; and calling the Verger, bad him bring her the old Book, wherein she was formerly wont to read. After Sermon, instead of taking Horse, &c. immediately she went to the Vestry, and apply'd her self to the Dean thus:*

*Q. Mr. Dean, How came it to pass that a new Service-Book was plac'd on my Cushion?*

*D. May it please your Majesty, I caus'd it to be plac'd there.*

*Q. Wherefore did you so?*

*D. To present your Majesty with a New-Year's-Gift.*

*Q. You cou'd never present me with a worse.*

*D. Why so Madam?*

*Q. You know I have an Aversion to Idolatry, to Images and Pictures of this kind.*

*D. Wherein is the Idolatry, may it please your Majesty?*

*Q. In the Cuts resembling Angels and Saints; nay grosser Absurditys, Pictures resembling the blessed Trinity.*

*D. I meant no harm: nor did I think it wou'd offend your Majesty, when I intended it for a New-Year's-Gift.*

*Q. You must needs be ignorant then. Have you forgot our Proclamation against Images, Pictures, and Romish Relicks in the Churches? Was it not read in your Deanery?*

*D. It*



" Evening Prayer is appointed to be said ; " And lastly, Bowing towards the East, and placing Candles (*unlighted*) on the Communion Table; which since

D. It was read. But be your Majesty assur'd, I meant no harm when I caus'd the Cuts to be bound with the Service-Book.

Q. You must needs be very ignorant to do this after our Prohibition of them.

D. It being my Ignorance, your Majesty may the better pardon me.

Q. I am sorry for it; yet glad to hear it was your Ignorance, rather than your Opinion.

D. Be your Majesty assur'd, it was my Ignorance.

Q. If so, Mr. Dean, God grant you his Spirit, and more Wisdom for the future.

D. Amen, I pray God.

Q. I pray, Mr. Dean, how came you by these Pictures? Who engrav'd them?

D. I know not who engrav'd them, I bought them.

Q. From whom bought you them?

D. From a German.

Q. It is well it was from a Stranger; had it been any of our Subjects, we shou'd have question'd the matter. Pray let no more of these Mistakes, or of this kind, be committed within the Churches of this Realm for the future.

D. There shall not.

This Matter occasion'd all the Clergy in and about London, and the Churchwardens of each Parish, to search the Churches and Chappels; and caus'd them to wash out of the Walls all Paintings that seem'd Romish and Idolatrous, and in lieu thereof suitable Texts taken out of the Holy Scriptures to be written. *Strype's Annals of Q. Eliz.* pag. 238, 239.

they



they are no where enjoin'd by our Common-Prayer-Book, are therefore forbidden by the Act\* of Uniformity made after the Restoration.

And I am persuaded, that there cannot be a nobler Service to our most excellent and pure Church (at the same time that both Houses of Parliament are clearing her from maintaining the most absurd and blasphemous Doctrine of Passive-Obedience) nor greater honour done to the Memory of our glorious Reformers, than to wipe off the Scandal of this Popish Clause both from her and them, among those who take it to be a part of her Articles. I say, among those who take it to be a part of her Articles; because we are really thought to be Protestants abroad, tho some of us desire to appear like Papists at home. For in the Collections of the several Articles of Religion of the Reform'd Churches, printed abroad under the Title of the Harmony of Confessions, our 20th Article stands without the addition of the Clause for the Church's Power, as Dr. Heylin assures us in his p. 268.

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\* Which says, That no Rites or Ceremonys shall be openly us'd in any Church, Chappel, or other publick Place, or in any College or Hall in either of the Universitys, the Colleges of Westminster, Winchester, or Eaton, or any of them, other than what is prescrib'd and appointed to be us'd in and by the Common-Prayer-Book, &c.



History of the Presbyterians. *And I hope there needs no Apology for recommending our Church to those who pretend to be her Friends, by freeing her from this Clause, and thereby rendring her truly, what a Reverend Dean of our Church call'd her, just after the Restoration (while he was sweeping up a large Fine) The best constituted Church in the whole World.*

London, Jan. 1.

1709.

Priest-



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*Priestcraft in Perfection, &c.*

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S E C T. I.



THE *Articles of the Church of England* were agreed to and subscrib'd by the Archbishops and Bishops of both Provinces, and the whole Lower Clergy, in a Convocation held at *London*, in the Year of our Lord 1562. and the fifth of Queen *Elizabeth*. They were afterwards review'd by another Convocation of the Province of *Canterbury*, held at *London* in the Year 1571. and in the beginning of that Year (which was the 13<sup>th</sup> of the Queen) they were ratify'd in Parliament, under the Title of *Articles of Religion, which only concern the Confession of the true Christian Faith, and the Doctrine of the Sacraments, compris'd in a Book imprinted, intitled, "Articles whereupon it was agreed by the Archbishops and Bishops of both Provinces, and the whole Clergy, in the Convocation holden at London in the Year of our Lord 1562, according to the Computation of the Church of England, for the avoiding of the diversity of Opinions, and for the establishing of Consent touching true Religion, put forth*

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" by



Expos. of  
the 39.  
Art. p. 8.

" by the *Queen's Authority*." From which Act alone arises their *Legal Authority*, as my Lord of *Salum* truly observes.

These being the Authorities upon which the *Articles* of our Church stand, we have no other way of knowing what and how many these *Articles* are, but from the Records of the Proceedings of the before-mention'd Convocations, and from the *imprinted Book* refer'd to in the Act of Parliament. And if we are to be govern'd by these, it will be evident that the first Clause of the 20th Article, viz.—(*The Church hath power to decree Rites and Ceremonys, and Authority in Controversys of Faith*)—printed in all Editions of the *Articles* since the Year 1617. is a perfect Forgery, and never pass'd either the Convocation of 1562. or the Convocation of 1571. nor was it contain'd in the *imprinted Book* that was ratify'd by Parliament.

For, 1<sup>st</sup>. We have the Original Manuscript of the *Articles* which pass'd the Convocation of 1562. of which my Lord of *Salum* gives the following account, *That this Manuscript is without doubt an Original; that the Hands of the Subscribers are well known; that it belong'd to Archbishop Parker (who was President of that Assembly) and that it was left by him to Corpus-Christi College in Cambridge, and is sign'd with a particular Care; for at the end of it there is not only a sum of the number of Pages, but of the Lines in every Page. And tho this was the Work of the Province of Canterbury, yet the Archbishop of York, with the Bishops of Durham and Chester, subscrib'd it likewise; and it is also subscrib'd by the whole Lower House.* And,



And, 2dly. We have an original Manuscript of the Articles, that were review'd in the Convocation of 1571. left to the same College by ABp Parker (who was President likewise of that Convocation) but that is *only sub-* Ibid.  
*scrib'd by the Archbishop, and ten Bishops of his Province*; whereas those of 1562. are sub-  
 scrib'd by both Houses of the Province of Canterbury, and some Bishops of the Province of York.

Now that the Clause of the *Church's Power* is not in the beginning of the twentieth Article, or in any part of either of these Manuscripts, appears from several Collations that have lately been made of them. The Reader may satisfy himself about the truth of this matter from my Lord of *Sarum's Exposition* only; where Dr. *Moss*, Mr. *Jaggard*, lb. p. 10. and Mr. *Lunn*, Fellows of the College, testify that the Clause is not in the Manuscript of 1562. and where Dr. *Green*, the present P. 13. Master of the College, certifies the Bishop that it is wanting in that of 1571.

3dly. As to the *imprinted Book of Articles* that was ratify'd by Parliament, either it was never tack'd to the original Record of \* Q. Where the Act, or else it has been since purloin'd to find the from it: for upon examination in the Office Articles by where the Records are kept, the \* *imprinted* Law establish'd, Book refer'd to in the Act of Parliament is since the not to be found. Yet Providence has pre-Imprinted serv'd to us the most compleat Evidence in Book past the world (next to the appearance of the by Parliament, that *imprinted Book* it self tack'd to the Record) contain'd that the *Clause of the Church's Power* was not them, is in the *imprinted Book* ratify'd by Parliament; not upon and record?



and that is, *Notoriety of Fact*, even among the Clergy themselves. For,

Laud's  
Speech in  
the Star-  
Chamber :  
in his Re-  
mains, vol.  
2. p. 82.

1. When the famous *Burton* affirm'd, in an *Epistle to the Temporal Lords*, That the *Prelates* had forg'd a new *Article of Religion* brought from *Rome* (*viz.* The Church hath Power to decree Rites and Ceremonys, and Authority in Controversys of Faith) which gives 'em full Power to alter the *Doctrine and Discipline* of our Church at a blow, and have foisted it into the beginning of the twentieth *Article* of our Church; for, says he, it is not to be found in the *Articles* of *Queen Elizabeth*, ratify'd by *Parliament*: *Archbishop Laud* (who in his *Speech in the Star-Chamber* endeavours to vindicate the Authority of this Clause against this Passage of *Burton*) does not deny what *Burton* alledges, That it is not to be found in the *Articles* ratify'd by *Parliament*; but only labours to prove, first, That he himself did not forge the Clause (from which Charge I allow he effectually clears himself) and secondly, argues for the Authority of the Clause from several antient printed Copys, and from the publick Records kept in his Office. And it cannot be doubted but his Zeal for that Clause wou'd have led him to affirm it was ratify'd by *Parliament*, had not the Matter of Fact been very notorious.

2. Mr. *Thomas Fuller*, a Reverend Divine of the Church of *England*, in his Church-Cent. 16. History of Great Britain, says, That the P. 74. Clause of the Church's Power is omitted in the English and Latin *Articles* set forth in 1571. when they were first ratify'd by Act: And then proceeds to make this just Observation



vation upon the Authority of the whole Body of our Articles, as they stood without this Clause ; *That their being obligatory to Punishment bears not date from their \* Composition in Convocation in the Year 1562. but henceforward from their Confirmation in Parliament.*

3. Dr. Heylin, Archbishop Laud's Chaplain, in his *Animadversions* on this Passage of Fuller, confirms Fuller's Account of the matter, and only censures him, first, for making the Articles obligatory but from the time of their being confirm'd by Parliament; and secondly, for using the term *Confirmation* with relation to the Act wherein the Articles receiv'd their legal Authority. His words *Heylin's Animad. on Fuller's Church-Hist. p. 146,* are : *Our Author does so dream of the Power of Parliaments in matters of Religion, that he will not suffer any † Act of Convocation to be obligatory to the Subject, till confirm'd by Par-* 147.

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\* Fuller, tho he thought the Clause not obligatory, was misst so far by Archbishop Laud's Speech in the Star-Chamber, as to imagine it was extant in the Records of the Convocation of 1562.

† The Convocation of 1562. disclaim'd all pretence to a Legislative Power in matters of Religion, so much insisted on of late by our High-Church Priests; and had very different Notions of their own and of the Parliament's Power, from this Reverend High Churchman: For at the end of the Original Manuscript of the Articles, immediately after the Subscribers Names, are added these words ; *Ista Subscriptio facta est Strype's Annals, p. 291.* ab omnibus sub hac protestatione, quod nihil statuunt in præjudicium cujusquam Senatusconsulti; sed tantum supplicem libellum, Petitiones suas continentem, humiliter offerunt. *In English thus:* This Subscription is made by all with this protestation, That they resolve on nothing in prejudice of any Act of Parliament; but only humbly offer this supplicatory Book of Articles, containing their Requests or Petitions.

liament.



liament. But I wou'd fain know of him where he finds any Act of Parliament that confirms these Articles. There was nothing done by the Parliament to confirm these Articles, but only a pious Care express'd for Reformation, by requiring Subscriptions of the Clergy to them under temporal Punishments. And then concludes, That Fuller might very well have spar'd this flourish, " That the Obligatoriness of these Articles, as to temporal Punishment, bears not date nine years before from their Composition in Convocation, but henceforward from their Confirmation in Parliament." And I think it can't be doubted, but Heylin had Zeal enough for the Authority of this Clause, and against his Adversary Fuller, to have affirm'd, That it was not omitted in the imprinted Book, to which the Parliament requir'd the Subscriptions of the Clergy; had he not known Fuller's Assertion, That it was omitted, to be undoubtedly true.

4. Bishop Pearson says, In the Year 1571. the Articles were reprinted, and then the Act of Parliament was publish'd; which words do imply his Opinion, that the Book pass'd by Parliament was printed in 1571. But however, for a fuller Confirmation of the matter, take his further Explanation. He says, That the Articles of Religion to which King Charles I's Declaration is affix'd, are the same with the Articles mention'd in the 13th of Eliz. in number, nature, substance and words; as he is assur'd, having himself diligently collated them with an Edition of the Articles, printed by R. Jugg and J. Cawood Printers to the Queen's Majesty Anno Domini 1571. These last words evidently show Bishop Pearson's Opinion
- Bibl.Scrip. the Articles were reprinted, and then the Act of  
Eccl.Ang. Parliament was publish'd; which words do  
p. 362. imply his Opinion, that the Book pass'd by  
Parliament was printed in 1571. But how-  
ever, for a fuller Confirmation of the mat-  
ter, take his further Explanation. He says,  
P. 383. That the Articles of Religion to which King  
Charles I's Declaration is affix'd, are the same  
C. 12. with the Articles mention'd in the 13th of Eliz.  
in number, nature, substance and words; as he  
is assur'd, having himself diligently collated them  
with an Edition of the Articles, printed by R.  
Jugg and J. Cawood Printers to the Queen's  
Majesty Anno Domini 1571. These last  
words evidently show Bishop Pearson's Opi-  
nion



nion, *That the imprinted Book ratify'd by Parliament, was a Book printed 1571. by Jugg and Cawood.* And if that was the Book ratify'd by Parliament, nothing can be plainer than that the Clause of the Church's Power was not ratify'd by Parliament. I have that very Edition without the Clause; but the Reader may perhaps be satisfy'd in this matter by either \* Fuller, or † Land, or ‡ Heylin, or my \*\* Lord of Sarum, who all affirm that *the Clause of the Church's Power was left out in the Editions of 1571.*

There is one thing in this last Citation out of Bishop Pearson would have amaz'd me, had not a little inquiry into Ecclesiastical History convinc'd me that nothing was more reconcilable in practice than writing *Expositions on the Creed*, and downright Forgery and Falsification. For notwithstanding Bishop Pearson affirms that *the Articles printed with King Charles the First's Declaration before them are the same in Number, Nature, Substance and Words, with those printed by Jugg and Cawood in 1571. and that he himself collated them:* yet there is this material difference between these two Editions; the Articles printed with Charles I's Declaration before them have the Clause of the Church's Power in them, and the Articles printed by Jugg and Cawood in 1571. are without the Clause; and I am ready to produce both

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\* Church-Hist. cent. 16. p. 74.

† Remains, vol. 2. p. 83.

‡ History of the Presby. 268.

\*\* Expos. p. 16.



these Editions for the satisfaction of any Inquirer.

5. The several printed Editions of the Articles in the Reign of Queen *Elizabeth* are another evidence how *notorious* it was that the Clause of the *Church's Power* was never ratify'd by Parliament. I have, as I said before, an Edition of the Articles in *English* in the Year 1571. by *Richard Jugg* and *John Cawood* Printers to the Queen, when they were first ratify'd by Parliament, wherein the Clause of the *Church's Power* is omitted. I have likewise another Edition, printed the same year in *Latin* by *John Day*, without the Clause. And yet Bishop *Sparrow* has the assurance to pretend to give us a *Latin Copy* of the *Articles*, under the title of *Articles*, &c. printed by *John Day* in 1571. wherein he has inserted the Clause of the *Church's Power*, contrary to *John Day's* own Edition. But what surpriz'd me extremely, was to find a *Latin Copy* of our *Articles* under the same title, with the Clause likewise inserted, printed before my Lord *Sarum's Exposition of the thirty nine Articles*; which I did not expect to find in a Book written by one that has shew'd so much ingenuity as my Lord of *Sarum* has done in this Affair: for it is from the Discoverys made by him of old Manuscripts, that I had the first hint of the Forgery of this Clause.

However, I think I have just grounds to clear my Lord himself from any design to impose on the Reader; but may rather suppose in his behalf, That when he sent his *Exposition of the Thirty Nine Articles*

Collection  
of Artic.  
&c. printed  
1671.  
p. 207.



ticles to be printed, he trusted to some Chaplain or Corrector of the Press to put a Latin Edition of the Articles before his Book, who has thus impos'd on his Lordship and the World. And my reason for not making this an Act of his Lordship, is because his Lordship knew, *That the Clause of Exp. p. 16. the Church's Power was left out of the printed Editions of 1571.*

The Omission of this Clause in the Year 1571. was so notorious, that Archbishop Laud confesses it, and gives reasons why it was so. Says he, *In fact this is manifest, Speech in that in the Year 1571. the Articles were printed the Star-chamber. both in Latin and English, and this Clause for Rem. vol. the Church left out of both. And certainly, 2. p. 83. says he, this cou'd not be done but by the malicious Cunning of that opposite Faction. And tho I shall spare dead mens Names where I have not certainty, yet if you please to consider who they were that govern'd Busineses in 1571. and rid the Church almost at their pleasure, you will think it no hard matter to have the Articles printed, and this Clause left out. This the Reader must needs think a most choice Remark, when he considers that the Convocation of 1571. pass'd the Articles without this Clause, as well as the Parliament; and consequently that they who rid the Church at that time, were the Governours thereof, in the Archbishop's own sense of the word. By whom wou'd he have had the Church rid, but by its Governours? And if he wou'd have it rid by them, why shou'd he not suppose these Governours had as much right to omit the Clause of the Church's Power if they*

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thought



thought fit, as any other Governours had to insert it in the Articles? But I find no Proceedings of Church-Governours will satisfy the greatest Advocates of their Power, unless they be perfectly agreeable to their Inclinations, any more than they do the errantest Fanaticks in the world. And this Observation is not only verify'd by this Remark of Archbishop *Laud*, but by the Proceedings of the High-Church Priests at this day, who at the same time that they preach up the greatest Submission in the world to the Governours of the Church, and make 'em all to be *Jure Divino*, are continually affronting and abusing 'em in the most scandalous manner: whereby they become so much worse than the Fanaticks of old, in that they are inconsistent with themselves; whereas the Fanaticks deny'd that they ow'd the Bishops any Subjection.

But to return: The Articles were not only printed without the Clause of the *Church's Power* in the Year 1571. but continu'd to be printed so for some time after. A Friend at *Oxford* writes me word, That there is a Latin Copy of the Articles in the Bodleian Library, printed 1575. in which the Clause of the *Church's Power* is omitted. How long it was after 1571. before the Clause was put into the printed Copys, my Lord of *Sarum* says he cannot find out. But if Archbishop *Laud* gives us a compleat List of the printed Editions of the Articles, it was not inserted in the Articles till 1593. And if Dr. *Heylin's* word is to be taken, he confirms the Omission of the Clause till that Year, He

Exp. p. 16.

Speech,  
p. 83.



He says, *The Clause of the Church's Power* Hist. of the  
*was left out in the new Impression of 1571. and* Presbyt.  
*was accordingly left out in all the Harmonys of* P. 268.  
*Confessions, or other Collections of the same.*  
*And so it stood in England till the death*  
*of Leicester, after which in the Year 1593. it*  
*was again reprinted.* So that, according to the  
 confession even of *Laud and Heylin*, the Clause  
 was left out in the printed Copys, not only in  
 the Year wherein the Articles were ratify'd  
 by Law, but for two and twenty Years af-  
 terwards: and this, I suppose, will be al-  
 low'd by all impartial Judges to be a good  
 Evidence of the *Notoriety* of the Fact, That  
 the Clause of the *Church's Power* was not in  
 the *imprinted Book* ratify'd by Parliament.

But 6. and lastly: To put the matter  
 upon such an issue as may clearly demonstrate  
 that the *imprinted Book* ratify'd by Parliament  
 was without the Clause; I desire those who  
 defend its Authority to produce any one *Eng-  
 lish* Edition of the Articles (for it was an *Eng-  
 lish* one that was ratify'd by Parliament)  
 printed in or before the Year 1571. when  
 the Articles were confirm'd by Law, that  
 contains the Clause of the Church's Power in  
 it. And if this cannot be done, it is a de-  
 monstration that the Parliament pass'd the  
 Articles without the Clause, unless they cou'd  
 pass a printed Book before it was printed;  
 tho did such an *English* Book appear, it wou'd  
 be no proof at all that the *imprinted Book* ra-  
 tify'd by Parliament had the Clause in: for  
 I have prov'd by sufficient Evidence already,  
 that they pass'd an *imprinted Book* without  
 the Clause,

SECT.



## S E C T. II.

**H**AVING thus stated the Evidence against the Authority of the Clause, I come now to consider what has been urg'd in its behalf.

Speech,  
p. 83.

Exp. p. 16.  
Hist. of the  
Presbyt.  
p. 268.

And first Archbishop *Laud* says, *The Articles were printed in Latin in 1563. (the Year after they pass'd in Convocation) with the affirmative Clause of the Church's Power in them.* And my Lord of *Sarum* speaks of one Copy printed in that Year: But Dr. *Heylin* goes further, and says, *That the Clause of the Church's Power was printed as a part of the twentieth Article, both in Latin and English, 1562. [I suppose it shou'd be 1563.]*

Exp. p. 16.

Of the Insertion of this Clause in the printed Edition of 1563. contrary to the original Manuscript of the Articles subscrib'd by the Convocation in 1562. my Lord of *Sarum* makes the following use: Says he, *The Alteration from the original Manuscript was then made when the thing was fresh and well known; therefore no Fraud nor Artifice is to be suspected, since some Objections wou'd have been then made, especially by the great Party of the complying Papists, who then continu'd in the Church: They wou'd not have fail'd to have made much use of this, and to have taken great advantages from it, if there had been any occasion or colour for it; and yet nothing of this kind was done.*

1. In answer to which, I beseech his Lordship to consider what greater evidence there can be of a *Fraud*, than the printed Articles of 1563. contradicting the original Manuscript subscrib'd by both Houses of Convocation



cation the Year before? Especially when a subsequent Convocation in 1571. thought fit to review the Articles, and ratify them without the Clause of the *Church's Power*. This last Act of Convocation ought to be look'd on as decisive of the *Fraud*, since they proceeded so contrary to the printed Edition of 1563.

2. As to my Lord of *Sarum's* reason why *no Fraud is to be suspected*, viz. *Because the complying Papists made no complaint*; I can see no force at all in it, because the complying Papists were so far from having any cause to complain of the addition of that *Clause*, that they must be pleas'd to see our Church make so great a step so early after the Reformation towards them, and vest such a Power in the *Church* as they always contended for. And perhaps these *complying Papists* had as great a hand in the Forgery, as I shall prove their Successors, the *complying High-Churchmen*, have had in endeavouring to perpetuate it to Posterity.

3. But my Lord imagines, *That such an Alteration cou'd not be made while the thing was fresh and well known*: Whereas I think the Experience of all Ages shows how easy Impositions of this kind are; and I dare say, my Lord of *Sarum*, out of his vast reading, is able to give us a *History* of Impositions of that kind, as big as his *History of the Reformation*.

(1.) The Stupidity of Mankind, even in the times of the greatest Liberty and Freedom of thinking, was always security enough for some Impositions. For who at this day among the Laity dare give themselves the trouble to examine into the Authority of the Articles of any Church (when meddling with



with such Sacred Things always exposes a man to the imputation of Atheism) or are able to tell what the Articles of their own Church are? The Laity are ever ready to fight the Priests Battels, and contend eagerly for what they determine, or say they have determin'd, in their Synods and Convocations, without ever troubling themselves to understand what it is they fight and contend for. But in Queen Elizabeth's time the State of Affairs was very different from what it is at this time. There was not only less Liberty and Freedom of thinking, but a most excessive Ignorance was spread throughout the Nation. Mr. Strype says in his *Annals*, *That many of the Subscribers of the Lower House of Convocation of 1562. (who were without doubt the most learned of the inferiour Clergy) wrote so ill, that it is difficult to read their Names.* And in the *Injunctions* set forth in the Year 1559. *All Ministers and Readers of publick Prayers, Chapters and Homilyes, are charg'd to read leisurely, plainly and distinctly, and to peruse over before once or twice the Chapters and Homilyes, to the intent they may read to the better understanding of the People.* And as a further Specimen of the Ignorance of those times, it may not be amiss to give the Reader an entertaining Passage out of Dr. Langbain's Preface before a Book of Sir John Cheek's, intituled, *The true Subject to the Rebel.* Says he, *What rare Preachers shall we imagine they had at the University in Queen Elizabeth's time, when Mr. Taver-nour of Water-Eaton, High Sheriff of Oxfordshire, came in pure Charity, not Ostentation,*

Pag. 291.

Sparrow's  
Collect.  
p. 81.



to give the Scholars a Sermon in St. Mary's, with his Gold Chain about his neck, and Sword by his side, beginning with these words: " Arriving at the Mount of St. Mary's on the stony Stage where I now stand, I have brought you some fine Biskets, baked in the Oven of Charity, and carefully conserv'd for the Chickens of the Church, the Sparrows of the Spirit, and the sweet Swallows of Salvation."

But to bring the Ignorance or Negligence of Queen Elizabeth's time home to the present Question, I ask what greater instance can there be either of the one or the other, than such a silence among the Writers of that time concerning the Authority of this Clause? For tho it was printed in some Editions of the Articles, and left out in others, yet I cannot find the least notice taken of it by any Authors of that time; so little were the Articles of the Church regarded, and so easy was it for the Clergy to print what they pleas'd for Articles of the Church. Nothing therefore can possibly hinder Frauds of this kind, but the Honesty and Integrity of the Clergy, or their fear of being discover'd: But neither of these can be thought a sufficient Security to any one who has look'd into the History of other Countreys, or even of his own, where the Clergy in the Reign of Richard the Second have had the impudence to forge an *Act of Parliament* for the destruction of Hereticks, said by them in the title to be made in the Parliament at Westminster quinto Regis. This Imposture was indeed detected in the next Sessions of

The Case  
of Ephraim  
and Judah,  
p. 21, 22,  
23. printed  
by J. Darby.



Parliament, and this Act of theirs declar'd to be null and void : so their Design came to nothing. But I think this sufficiently shows their Disposition, and what uses they are ready to make of our Simplicity.

(2.) But it will be still more easy to conceive how this Clause was impos'd on us, if the *Articles* were only printed in Latin in the year 1563. with the Clause in them, and in that very year in English without the Clause, as I am apt to imagine they were. For tho Dr. Heylin says, they were printed both in Latin and English, with the Clause of the Church's Power in them, in 1563. yet I find it affirm'd by a Gentleman in the year 1660.

Some Necess. of Reform. by W. Hamilton, Gent. P. 14.

That there was a Diversity of printed Copy's as to the Clause of the Church's Power, in the very Year they were first agreed on. And again, at the bottom of the same page, That in that very Year there were two printed Editions of the Articles, one in English, and another in Latin, whereof the one had the Clause, and the other wanted it. So that if it be consider'd that the Articles were only printed in Latin in 1563. with the Clause in them, but that it was left out in the English Edition of that Year, my Lord of Sarum may very easily imagine how such an Imposition might begin in those times.

(3.) I have a further reason besides Mr. Hamilton's Testimony, for supposing the English Edition of that Year wanted the Clause. I have an old Edition of the Articles in English, printed by R. Jugg, and J. Cawood, Printers to the Queen, without any date, where the Clause is wanting. And upon



upon examination. I think I have reason to believe this to be the English Edition of 1563. because I find it answers all the Characters that Bishop *Pearson* gives us of the first Edition of the Articles in English. He says, the first Edition was set forth by R. Jugg and J. Cawood, and that the Articles had no number affix'd to them: both which exactly agree to my Edition, and the last particular distinguishes it from all the Editions I have seen; for in the Editions of 1571. and all since, I find the Articles are number'd.

Bib. Scrip.  
Eccl. Ang.  
P. 357.  
P. 361.

Besides, this old Edition of mine recites only the Titles of twenty Homilys, agreeable to an Edition of the Homilys printed in 1563. which contains only twenty; whereas the later Editions of the Articles give us the Titles of one and twenty Homilys, agreeable to the later Editions of the Homilys.

Wherefore I think I may with some reason assert, That in the very first Year wherein the Articles were printed, there were two different Copys going at the same time, one in Latin with the Clause, and the other in English without the Clause: and consequently the difficulty of conceiving how the Imposition of the Clause might begin, is very easily solv'd.

(4.) But for a full and effectual Confutation of my Lord of *Sarum's* Supposition in favour of some (whom one wou'd think he shou'd know better) That no Fraud is to be suspected while a thing is fresh and well known; I will lay before him two Instances, which his Lordship will allow to be just, whereby it may



appear how very practicable it is for some Men to impose on others, while things are fresh and well known.

In the Year 1552. and the 6th of King Edward the VIth, there was a Convocation held in London: and during the sitting of the Convocation there came out in print a Catechism and Articles of Religion, both bearing the Name of that Synod. And it is a matter of Fact deliver'd down to this time, that they both had the Authority of the Convocation. Dr. Atterbury says, That in the 6th Year of King Edward the VIth (1552.) the Convocation then met, and pass'd 42 Articles. Bishop \* Pearson and Mr. † Strype both say the same thing. And Bishop Sparrow, in his Collection of our Articles and Canons, gives them the Title of Articles agreed upon in the Convocation of 1552.

As for the Catechism, Dr. Atterbury says, It had the very same Convocational Authority which the Articles had; and that it was generally understood so in those times when it came abroad; and Cranmer says, It bore the Name of the Synod.

And yet nothing is more plain, than that neither the Catechism nor the Articles ever pass'd the Synod, but were both Impositions of some of the Clergy and others of those times upon the Synod.

For, 1<sup>st</sup>. As to the Catechism, There was a Disputation between Philpot the Martyr, and Weston a Papist, in the Convocation-House in 1553. in the beginning of Queen Mary's Reign; where Weston objected to Philpot, That he had set forth a Catechism, bearing

Fox's Mar-  
tyrs, Vol.  
3. P. 50.  
Atterbu-  
ry's Rights  
2d Edit. p.  
205, 206,  
401.

Ib. p. 401.

\* Bibl.  
Scrip. Eccl.  
Ang. P.  
356.  
† Annals,  
p. 286.

Rights,  
&c. p. 201,  
202.

Fox, Vol.  
3. P. 50.

Ib. p. 46.



bearing the name of this honourable Synod, without your Consents. Philpot reply'd, That this House had granted Authority to make Ecclesiastical Laws, unto certain Persons to be appointed by the King's Majesty; and whatsoever Ecclesiastical Laws they, or the most part of them, did set forth, they might be well said to be done in the Synod of London: and in this Point he thought the setting forth nothing to have slander'd this House, as they went about to persuade the World, since they had committed the Synodical Authority to them.

There was a Dispute likewise between the same Weston and Cranmer in Oxford 1554. wherein Weston objected to Cranmer, That he Ib. p. 50. had set forth a Catechism in the name of the Synod, and yet there be fifty who witness that they were of the number of the Convocation, and yet they never heard one word of the Catechism. And Cranmer answers, I was ignorant of the setting to of that Title, and as soon as I had knowledge of it, I did not like it; therefore when I complain'd thereof to the Council, it was answer'd by them, That the Book was so entitled, because it was set forth in the time of Convocation.

These Answers of Philpot and Cranmer clearly show the Imposition on the Synod; and I cannot help adding, out of respect to that excellent Martyr Cranmer, that Cranmer's Answer clearly shows his own Honesty and Integrity in this whole Affair.

2ly. As to the Articles of 1552. being impos'd on the Synod, that will likewise appear evidently out of Fox. One of the Popish Charges against Cranmer in 1553. in the beginning



ib. p. 551. *ginning of Queen Mary's Reign, was, That he did compile and cause to be set abroad divers Books. Cranmer answer'd, That as for the Catechism and Book of Articles, he granted them to be his Doings; which words, according to my Lord of Sarum himself, decide the Point, so that it will admit of no more Debate, viz. that neither the Catechism nor the Articles were compil'd by the Convocation, tho both of them were put out in their name, and while they sat.*

*Reflect. on*  
*Atterbury's Rights*  
*p. 28.*

### S E C T. III.

**M**Y Lord of Sarum, to clear further the Authority of the Edition of the Articles in 1563. against the Original Manuscript subscrib'd by both Houses of Convocation, says, *The true account of the Difficulty is this: When the Articles were first settled, they were subscrib'd by both Houses on Paper; but that being done, they were afterwards ingross'd in Parchment, and made up in form, to remain as Records. Now in all such Bodys, many Alterations are often made after a Minute or first Draught is agreed on, before the Matter is brought to full perfection; so this Alteration was made between the time that they were first subscrib'd, and the last voting of them. But, says my Lord Bishop, the Original Records, which, if extant, wou'd have clear'd the whole matter, having been burnt in the Fire of London, it is not possible to appeal to them.*

*Expos.*  
*p. 16.*

To which I answer, 1. That let the Articles be ingross'd in Parchment, after they were subscrib'd by both Houses on Paper, still those

subscrib'd



subscrib'd are the authentick Originals : and were those Parchments (which the Bishop supposes) in being, they wou'd not be of equal Authority with the Originals in Paper, sign'd by both Houses of Convocation.

2. His Lordship's Supposition, *That the Alteration was made between the time the Articles were first subscrib'd, and the last voting of them,* is inconsistent with the Proceedings of all other Assemblys of Men, who always vote first and subscribe last : And this Method which his Lordship supposes the Convocation took, will never be allow'd to be the Method of Convocation, even by Men who have no great Opinion of the Proceedings of such a Body.

3. His Lordship refers the Proof of his Supposition to Records that are *lost* (which did they appear wou'd signify nothing) and therefore can never be admitted to take place against such incontestable Evidence as I have produc'd. And I hope, in regard to the Authority of Human Testimony, whereon the Truth of the Christian Religion in some measure depends, that neither his Lordship, nor the Clergy will urge such Presumptions in favour of themselves and their own Power, against the highest Evidence a matter of Fact is capable of, lest *Infidels* and *Scepticks* with as much reason turn such Objections upon them.

4. But to vindicate beyond contradiction the Authority of the Manuscript Articles of 1562, left to *Corpus Christi* College by Archbishop Parker, and to destroy the credit of the Latin Edition of the Articles printed in



1563. and overthrow my Lord of Sarum's Supposition of the Convocation's first subscribing the Articles without the Clause, and then voting them with the Clause; I shall produce a Passage out of that very Latin Edition of 1563. where the Clause was first printed, with which I am furnish'd by Bishop Pearson, who in a Book, intitled, *No Necessity of Reformation*, says, *We know that there was an Original of the Articles inroll'd; we can tell them how many Pages that Original consisted of, even determinately 19. we can assure them this was deposited with Matthew Archbishop of Canterbury; we can tell them the Day when it was done, viz. the Fifth Day of February: all which appeareth by the Postscript printed with the Articles in Latin in the Year 1563. by Renald Wolfe the Queen's Printer.* And he then proceeds to give us the Postscript, which in English runs thus: *These Articles \* of Christian Faith,*

Bib.Scrip.  
Eccl. Ang.  
p. 362.

\* Hos Articulos Christianæ Fidei, continentes in universum novemdecem paginas in Autographo, quod asservatur apud Reverendissimum in Christo Patrem, Dominum Matthæum Cantuariensem Archiepiscopum, totius Angliæ Primatem & Metropolitanum, Archiepiscopi & Episcopi utriusque Provinciæ regno Angliæ, in sacra Provinciali Synodo legitime congregati, unanimi assensu recipiunt & profitentur, & ut veros atque Orthodoxos, manuum suarum subscriptionibus approbant, vicesimo nono die mensis Januarii, Anno Domini, secundum computationem Ecclesiæ Anglicanæ, millesimo quingentesimo, sexagesimo secundo: universusque Clerus inferioris domus, eisdem & recepit & professus est, ut ex manuum suarum subscriptionibus patet, quas obtulit & deposuit apud eundem Reverendissimum, quinto die Februarii, Anno prædicto.

containing



containing in all nineteen Pages, in a Manuscript in the Custody of the most Reverend Father in Christ Matthew Archbishop of Canterbury, Primate and Metropolitan of all England, the Archbishops and Bishops of each Province, lawfully assembled in a Holy Provincial Synod, do receive and profess with unanimous Assent, and approve as true and Orthodox by Subscription of their Hands on the Twenty Ninth of January, in the Year of our Lord, according to the Computation of the Church of England, One Thousand Five Hundred Sixty Two: And all the Clergy of the Lower House did unanimously receive and profess the same, as appears by the Subscription of their hands, which they brought and deposited with the same most Reverend Archbishop, on the Fifth of February in the aforesaid Year.

These words contain such a Description of the Manuscript left by Archbishop Parker to Corpus Christi College in Cambridg, as demonstrate that to be the only authentick Original of the Articles of 1562.

For, 1<sup>st</sup>. The Postscript says, That the Articles in Manuscript were kept by Archbishop Parker; and it is certain Parker gave these Manuscript Articles to Corpus Christi College.

2<sup>ly</sup>. The Postscript says, The Manuscript contain'd in all nineteen Pages, so does the Manuscript of Corpus Christi College; for at the end of it are these words, These Articles containing in all nineteen \* Pages, &c. Scrype's  
Annals,  
p. 289.

3<sup>ly</sup>. The Postscript says, The Archbishops and Bishops of both Provinces subscrib'd the Manu-

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\* Hos Articulos Fidei Christianæ continentes in universum novemdecem paginas, &c.



*script Articles, kept by Archbishop Parker, on the 29th of January 1562. and so says the Manuscript of Corpus Christi College. From all which nothing is more clear, than that the Latin Edition of the Articles in 1563. upon which so much is built, destroys its own credit, establishes the Authority of the Manuscript of Corpus Christi College, and cuts off all pretence for imagining the Clause of the Church's Power was voted after the Articles were first subscrib'd; since the printed Edition of 1563. came out after the Convocation had done both subscribing and voting.*

But §. I find by Mr. Strype (*Annals* p. 289.) That this Manuscript of *Corpus Christi College* is a fair draught of *King Edward the 6th's Articles* (which were Forty Two in number) accurately writ out for the use and serious Consideration of *Archbishop Parker*, some of which are wholly struck out and superseded by the *Archbishop* with a red Lead Pen, and divers others of them shortned, dashing thro which he was minded to have omitted. I find likewise by the *Acts of the Upper House of the Convocation of 1562.* lately printed in the *Synodus Anglicana* (p. 193.) That the *Articles of King Edward* were the subject Matter before both Houses. Wherefore it evidently follows, That *Parker's Manuscript* (which is a draught of *King Edward's Articles* subscrib'd by both Provinces of the Clergy) is the true and only Original of the *Articles of 1562.* and consequently, that neither any other Manuscript nor printed Book (that is any way different from it) can be of any Authority.



## S E C T. IV.

**B**ESIDES the Authority of the Latin Copy printed in 1563. it is further pretended, in behalf of the Clause in question, That before the Fire of London there were Records of Convocation in being that had the Clause in them, and that from thence it was taken and printed in the year 1563.

Dr. Heylin says, *That having occasion to consult the Records of Convocation, he found this controverted Clause of the Church's Power verbatim.* Archbishop Laud, in his Speech in the Star-chamber, at the Censure of Prynne, Bastwick and Burton, is more particular, and says, *That he sent to the publick Records in his Office, and here, under his Officer's hand, who is a Publick Notary, is return'd to him the 20th Article, with the affirmative Clause of the Church's Power in it. And there is the whole Body of the Articles to be seen; and that these Articles were fully and fairly agreed to and subscribed in 1562.*

*Bp of Sarum's Exp. p. 16.*  
*Animad. on Fuller's Ch. Hist. p. 144, 145*  
*P. 83.*  
*Ibid.*

And as to the Articles review'd by the Convocation in 1571. he says, *They were settled as in the year 1562. with the Clause in them for the Church: for looking further into the Records which were in his own hands, he found the Book of 1562. subscribed by all the Lower House of Convocation in the year 1571. These Particulars urg'd by Heylin and Laud, seem at first view to give some Authority to the disputed Clause; but as all Objections to the Truth do, when examin'd, tend to its Confirmation, so here*



these Objections will give me an opportunity of setting this matter in a clearer light than I cou'd have done, had not Archbishop *Laud* and *Heylin* thought fit to produce these Authorities.

I begin first with the pretended *Record* of the Articles subscrib'd in the Year 1571. because my Answer here will discover what sort of Evidence Archbishop *Laud* was, and thereby prepare my Reader for what I shall observe more largely, on occasion of the pretended Records of the Articles of 1562. cited also by Archbishop *Laud*.

P. 208.

1. Now that ABp *Laud* never saw any Articles that were settled and subscrib'd in 1571. as he says he *did* in his Speech in the Star-chamber in 1637. will be evident from the following Passage written by him, in his *History of his own Troubles and Trial*: says he, *A Committee of the House of Commons sent Mr. Dobson my Comptroller to me to the Tower, to require me to send them, under my hand, what Originals I had of the Articles of Religion establish'd in 1571. This was on Wednesday, July 12. (1643.) and I return'd him the same day this Answer in Writing, with my name to it: " The Original Articles of 1571. I " cou'd never find in my Paper Study at " Lambeth, or any where else; and whe- " ther any Copy of them were left there, I " cannot tell." So that here you have Laud contradicting himself, and destroying his own Testimony in the Star-chamber, in the fullest manner that can be. While he was in the height of his Power, and had no fear of being call'd to an account for what he*



he said, this *blessed Martyr* made no scruple to put a Falshood on the World, by saying, *That looking into the Records which were in his own hands, he found the Articles subscrib'd by all the Lower House of Convocation in 1571.* But when he was in apprehension that he shou'd be oblig'd to produce his Vouchers for what he said, he proceeded with more Caution, and tells the Parliament, *That he cou'd never find the Original Articles of 1571. either at Lambeth, or any where else.* I do not think his Admirers will alter their Opinion concerning him (any more than I do mine) on account of this notorious Prevarication: I do not hope to produce that effect on them; nor is it of any moment to the question in debate, either whether they do not believe a word that he says, or else lay an equal stress on both his Testimonys; for let them take which side they please, it is demonstrable that his Testimony in the Starchamber must go for nothing.

2. Tho Archbishop *Laud's* own Testimony in 1643. be abundantly sufficient to destroy what he said in the Starchamber in 1637. and shows how little his Veracity was to be rely'd on; yet if the Reader will but consider what has been shewn before, viz. that we have an original Manuscript of the Articles of 1571. now in being without the Clause; there cannot remain the least doubt but that *Laud* impos'd on his Auditors in the Starchamber.

2dly. As to the Record of the *Articles* that Archbishop *Laud* says were agreed and subscrib'd to in 1562. and for which he produc'd the



the *Hand* of a *Publick Notary* in the *Star-chamber*, I answer,

1<sup>st</sup>. By asking, (1.) On what day this *Record* was agreed to and subscrib'd? for if it was subscrib'd before Archbishop *Parker's* Manuscript was subscrib'd, it can be of no validity to establish the Authority of the controverted Clause, the subsequent Subscription of *Parker's* Manuscript nulling all former Subscription. (2.) I ask by whom this *Record* was subscrib'd? for unless it was subscrib'd by both Houses of Convocation, it is of no validity against a *Record* subscrib'd by both Houses, as Archbishop *Parker's* is. (3.) I ask in what manner this *Record* is subscrib'd? for in my Enquirys I meet with something very strange, and that for ought I know Archbishop *Laud* may call Subscription. A Friend at Oxford writes me word, That there are two Latin Copys of the Articles printed in the Year 1563. by Renald Wolfe, wherein the Clause of the Church's Power is inserted; and, says he, I cannot but observe a notable piece of Fraud as to one of these Copys, to the Vellum Cover of which is pasted a long Scroul of Names, of the suppos'd Subscribers to the Articles of 1562. But when I came to compare these Names with those Mr. Strype has given us out of Corpus Christi College Library, that are subscrib'd to Archbishop *Parker's* Manuscript of 1562. I found them quite different; for tho some of the Names are the same with these, yet it is commonly by other Titles: so that neither the Prolocutor nor the Members cou'd be the same that subscrib'd the Articles of 1562. Unless therefore Arch-  
bishop



bishop *Laud*, Dr. *Heylin*, or somebody else, had told us in what manner this Book was subscrib'd; we may very well imagine that there was such a piece of Artifice us'd, as there is at *Oxford*, to give credit to the controverted Clause: especially since so much Prevarication appears in supporting it, and there is the greatest Evidence in the world for rejecting it.

2dly. I answer, That there cou'd be no Records of Convocation in the Archbishop of *Canterbury's* Office left in *Laud's* time, proper to determine the question of the Authority of the controverted Clause. For it has already been shewn, that the original Articles were left with Archbishop *Parker*, and that they were given by him as a Legacy to *Corpus-Christi* College in *Cambridge*, at his death in 1575. where they still remain.

3dly. Had not the Manuscript of 1562. all the marks in the world of being genuine, yet the Authority of Archbishop *Parker* must be allow'd to be greater in this case than Archbishop *Laud's*. I suppose Archbishop *Parker* is generally esteem'd a High Churchman, by what I meet with of him in *Wood* (who never gives a good word to any one of another Character) That he sat in the *Athenæ See of Canterbury with great honour to the Oxon. vol. time of his death: And therefore he must be* 1. P. 588. suppos'd at least willing to do justice to the Church, and not deceive Posterity to the disadvantage of the Church, tho he might make some scruple of prevaricating in its behalf, as *Laud* did. But there was a great difference between



between them in another respect. Archbishop *Parker*, as President of the Convocations of 1562, and 1571. the only Convocations that ever had the affair of our Articles before them, must be acquainted perfectly with their Proceedings, and consequently be better qualify'd to give an account of our Articles than any succeeding Archbishop. And therefore on that account it ought to be presum'd that *Parker's* Manuscript is the true authentick Manuscript of our Articles.

4thly. That there were no Records in the Archbishop of *Canterbury's* Office, proper to determine the question before us in behalf of the *Clause*, in *Laud's* time, will appear likewise from a Passage out of *Dr. Heylin's Cyprianus Anglicus, or Life of Archbishop Laud*; which on other accounts, as well as that before us, deserves to be cited at large. Says he, *The Archbishop* (that is Archbishop *Abbot*, *Laud's* immediate Predecessor) *had been off the books since the Affront (as he conceiv'd) was put upon him in burning his Chaplain Dr. Mocket's Book, intituled, Politia Ecclesiæ Anglicanæ; which had given no small reputation to the Church of England beyond the seas: for which Severity, tho many just reasons were alledg'd, yet it was generally conceiv'd, that as the Book far'd the worse for the Author's sake, so the Author did not speed the better for the Archbishop's sake; between whom and the Bishop of Winchester there had been some differences, which the rest of the Court-Bishops were apt enough to make use of to his disadvantage. This Dr. Mocket had publish'd in the Latin Tongue the Liturgy of the Church of England, the publick*  
Cate-

Pag. 70.  
Ann.Dom.  
1617.



*Catechisms, the Thirty nine Articles, the Book of Ordination of Bishops, Priests and Deacons, and many doctrinal Points extracted out of the Book of Homily's ; together with Bishop Jewel's Apology, Mr. Noel's Catechism, and his own Politia, &c. A Collection which the good Man publish'd in a pious Zeal, for gaining honour to this Church among foreign Nations : But then this Zeal of his was accompany'd with so little Knowledge in the Constitution of this Church, or so much byass'd to Calvin's Platform, that it was thought fit not only to call it in, but to expiate the Errors of it in a publick Flame. For first his Extracts out of the Book of Homily's were conceiv'd to be rather fram'd according to his own Judgment, which inclin'd him towards Calvinism, as his Patron did ; than squar'd according to the Rules and Dictates of the Church of England. And possible enough it is, that some just offence might be taken at him, for making the Fast-days appointed in the Liturgy of the Church of England to be commanded and observ'd ob Politicas Considerationes, for politick Considerations only. But that which I conceive to have been the true cause why the Book was burnt, was, that in publishing the twentieth Article concerning the Authority of the Church, he totally left out the first Clause, viz. Habet Ecclesia Ritus sive Ceremonias statuendi jus, & in Controversiis fidei autoritatem : by means whereof the Article was apparently falsify'd, the Church's Authority disavow'd, and consequently a wide gap open'd to dispute her Power in all her Canons and Determinations of what sort soever.*



From which Passage of Dr. Heylin, I argue, (1.) That if *Mocket's* Book was burnt out of enmity to Archbishop *Abbot* his Patron ; and if the Reasons publicly assign'd were what the Doctor suggests ; and if the Doctor *conceives* aright as to the true cause of burning it ; it is evident that the Clause of the *Church's Power* must be a pure piece of Forgery. For if the Omission of the Clause had been really a defect in *Mocket*, why was not that assign'd as a publick Reason for burning the Book ? That wou'd have been so glorious an opportunity for the *Court-Bishops* to show their enmity to *Abbot*, that their omitting to assign that as a Reason for burning his Book, evidently shows that they cou'd not defend the Authority of the Clause. (2.) *Mocket's* Book show'd the Judgment of Archbishop *Abbot*, and in all likelihood of many other Divines of that time, and thereby render'd the Authority of the Clause very suspicious ; so that it became the *Court-Bishops* not only out of enmity to Archbishop *Abbot*, but out of regard to the Church, to have settled the Authority of this disputed Clause, which the Records of that time must have enabled them to do, had there been any to the purpose. But since no attempt was made at that time towards establishing the Authority of this doubtful Clause ; and since Archbishop *Abbot* and several other eminent Divines must be suppos'd likewise to think it spurious ; nothing can be plainer than that there were no Records then in being proper to determine the Affair of this controverted Clause,



Clause, but what made against its Authority. The Records belonging to the Office of the Archbishop of *Canterbury* were as visible then as they were afterwards in *Laud's* time; but since no one then thought fit to make use of them, when so just an occasion was given, I conclude that there were then none there in favour of the Clause, and that if Archbishop *Laud's* Manuscript did appear to have been there in Archbishop *Abbot's* time, it wou'd be of no authority.

5thly. But Archbishop *Laud* himself has enabled me to put an end intirely to the Authority of this Manuscript, (for which he produc'd the Hand of a publick Notary) in almost as ample a manner as he did in the case of the original Articles of 1571. For when the House of Commons in 1643. sent to him at the same time about the Original of the Articles of 1562. as they did about those of 1571. he sent this Answer with his Name to it : *The original Articles of 1562.* Hist. of his *with many hands, I did see and peruse at Lam-* Troubles, *beth ; but whether the Bishops bands were to them* p. 208. *or not, I cannot remember.* So that these original Articles of 1562. for which he cites a publick Notary, are plainly of no authority, when consider'd in opposition to Archbishop *Parker's Manuscript* : For sure no one will say that a Manuscript subscrib'd with many hands of one House of Convocation, is of equal authority with one subscrib'd by both Houses, and both Provinces. But,

6thly. Upon supposition that there was a double Subscription of the Articles, I argue further, That either the Articles which were



thus doubly subscrib'd, were numerically the same, or somewhat different from one another. If they were numerically the same, then the *Records* for which *Laud* produces the Hand of a *Publick Notary*, must be forg'd Records, with a sham List of Names tack'd to them : because these Records of *Laud* differ from the original Articles which were lodg'd with *Archbishop Parker*, and that are now to be seen at *Corpus Christi College* in *Cambridge* without the Clause. If the Articles thus doubly subscrib'd were not the same in all respects, then those Records, for which *Laud* produc'd the Hand of a *Publick Notary* (if they were true Records) must be those subscrib'd by many Hands of the Lower House ; because *Archbishop Parker's* Manuscript was left by him to *Corpus Christi College* at his death in 1575. and consequently was remov'd from the *Archbishop of Canterbury's* Office long before *Laud's* time. Wherefore did those Records now appear with the Clause for the *Church's Power*, they wou'd be so far from establishing its Authority, that they wou'd intirely destroy it. For the appearance of such a Record wou'd show that there was a Contest in the Convocation of 1562. about the Clause of the *Church's Power* ; and the Manuscript of *Corpus Christi College* wou'd show not only that the Clause is no part of our twentieth Article, but that the Convocation of 1562. acquitted themselves like Protestants, in throwing out such a Clause, which some at that time of day were so much Papists as to subscribe ; whereby the Sense of our Church wou'd be discover'd in a more compleat manner



manner against the Doctrine of the *Authority of the Church in Controversys of Faith*, than if a Clause asserting its *Authority* had never been offer'd at.

Thus I have produc'd what I think fit at present to demonstrate both the Forgery and Absurdity of this Clause: but yet I hope no one can think me so irrational, as to propose either by the *one* or the *other* to produce any other effect on our *High-Church Priests*, than a greater Noise and Zeal than ever in its behalf; for, as my Lord of *Sarum* very justly Exp. p. 5. observes, *When Corruptions are beneficial to the whole Body of the Clergy*, they can never be reform'd without a miracle by the major part. And therefore I shall conclude this matter with a few Inferences from the whole, for the sake of those to whom it is written; who either have no interest to mislead them, or else have a Love of Truth superior to such a Consideration.

As, 1<sup>st</sup>. A Man may see by this Instance how uncertain *Tradition* is, and by what sort of means *that* has, not with the *Jews* only, but with the majority of *Christians*, gone a great way towards making the *Word of God* of Mark 7. none effect. 13.

2<sup>ly</sup>. How uncertain the Evidence of the gravest Divines in Church-Matters is, more especially since they give ground to make one believe, that they think themselves oblig'd in Conscience to promote the *Interest of the Clergy*, which they call the *Good of the Church*, by Fraud (as well as Force) as the Instances I have given wou'd tempt one to imagine.

For



*Sermons,*  
Vol. 4.  
P. 433.

For I can hardly conceive so ill an Opinion of Archbishop *Laud* or Bishop *Pearson*, as to believe them capable of offering things to the World against their own knowledg, upon any other Principle, but that out of Conscience they think themselves oblig'd to use that *Trick* (as Archbishop *Tillotson* phrases it) of *the Zealots, of Lying for the Truth.*

3ly. If Men may be impos'd on so easily in such a Country as ours, how much more easily may they be impos'd on in the more ignorant and dark Corners of the Earth, especially before Printing was invented, when all kind of Literature was wholly in the hands of Ecclesiasticks?

4ly. If Priests are capable of venturing to forge an Article of Religion, and Mankind are so stupid as to let them have Success, how can we receive Books of bulk (such as the *Fathers* and *Councils*) that have gone thro their hands, and lay any stress or dependance on their Authority? Ought we not rather to suppose, that where they have had an Opportunity, they have laid out their natural Talents in Alterations, Interpolations, and Rasures of those Books, than that they have let us have any thing pure and unmixt as from the Fountain?

5ly. We may learn how advantageous such Discoverys are to *True Religion*, which can never be rendred suspicious, or of doubtful Authority, but when it is mix'd and blended, and put on the same foot of Credit with the Forgerys of Priests. Let Religion (which signifies Man's Duty to God) stand on those Reasons which must of course occur to every body,



body, without the assistance of Forgery from the Priests, and Persecution from Magistrates at their instigation ; and it cannot be suppos'd, but that all *well-meaning* Men must come into it, without a high Reflection on Almighty God, in making him to require that as a Duty of us, which with the best Intentions we are not able to arrive at the knowledge of.

6ly. and Lastly, How great a value we Protestants ought to set upon the Holy Scriptures, those inestimable Treasures of Wisdom and Knowledge, since there is nothing but uncertainty to be met with every where else ; and since we are assur'd by the Spirit of Truth it self, that *they alone are able to make* 2 Tim. 3. *us wise unto Salvation.* They have a universal 15. Tradition to support them, infinitely beyond the Evidence of any other matter of fact, and have besides the *demonstration of the Spirit and of Power.* 1 Cor. 2.4. But I cannot express my sense better against the Authority of Priests, and for the Authority of the Scriptures, than in the words of our incomparable *Chillingworth* : says he, " By the Religion of Protestants I *Prot. Rel.*  
 " do not understand the Doctrine of *Luther*, a safe way,  
 " or *Calvin*, or *Melancthon* ; nor the Con- cap. 6.  
 " fession of *Augusta* or *Geneva*, nor the Ca- Sect. 56.  
 " techism of *Heidelberg*, nor the *Articles of*  
 " *the Church of England* ; but the Bible, the  
 " Bible, I say, the *Bible only* is the Religion  
 " of Protestants. Whatsoever else they may  
 " believe as matter of Faith and Religion,  
 " they cannot do it with coherence to their  
 " own grounds, nor require the Belief of it  
 " of others, without most high and most  
 " schif-



" schismatical Presumption. I for my part,  
 " after a long, and (as I verily believe and  
 " hope) impartial search of the true way to  
 " Eternal Happiness, do profess plainly, that  
 " I cannot find any rest for the Sole of my  
 " Feet, but upon this Rock only. I see  
 " plainly and with my own Eyes, Councils  
 " against Councils, some Fathers against  
 " others, the same Fathers against them-  
 " selves, a Consent of Fathers of one Age  
 " against a Consent of Fathers of another  
 " Age, and the Church of one Age against  
 " the Church of another Age. Traditive  
 " Interpretations of Scripture are pretended,  
 " but few or none to be found: No Tradi-  
 " tion but only of Scripture, can derive it  
 " self from the Fountain. In a word, there  
 " is no sufficient certainty, but of Scripture  
 " only, for any considering Man to build  
 " upon. This therefore, and this only, I  
 " have reason to believe: this I will profess,  
 " according to this I will live; and for this,  
 " if there be occasion, I will not only wil-  
 " lingly, but gladly lose my Life, tho I  
 " shou'd be sorry that Christians shou'd take  
 " it from me."

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*ford* is cited, giving an account of an *English*  
 Edition of the Articles, being cut out from



a Volume of Miscellanies in the *Bodleian Library* ; I have omitted that Passage in this Edition, upon the sight of a Letter from *Oxford*, which assures the Gentleman to whom it was wrote, that my Friend was mistaken. I do not know at present in what part of *England* he is ; and therefore I cannot as yet give the Reader, and my self, that Satisfaction in the matter, which I hope to do when I hear of his return to *Oxford*.

# FINIS.

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